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824 842 forest, gathers the herb in question, wraps it in a piece of cloth, and brings it to the woman, who immediately starts chewing it. This is mostly practised only by mothers who have already been blessed with a numerous offspring.

843 811 Both Ilоko and Kagayan attach much weight to the capricious appetite of a pregnant woman, and to whatever she loves or loathes at the time, all of which they believe to have its repercussion on the baby that has to be born. So some years ago a certain Kagayan mother gave birth to a child whose skin was much more lightly colored than that of its brothers and sisters, and everybody explained the occurrence by the fact that the mother, while pregnant, had had a very great devotion to a statue of the Divine Babe, which was either made of white material or at least painted white, and that she had gone almost daily to pray in front of the statue in question. All Isneg, however, whom I questioned on the subject disclaimed both knowledge of such a belief and its existence among their people.

843 776 Whatever may be the reason, the Isneg do not seem to dread the intervention of the spirits (*anito*) before the actual birth of the child. Do they perhaps imagine that the *anito* are ignorant about the ways of the flesh, and that they do not know the meaning of pregnancy? Or do they believe that the spirits have no power on children as yet unborn? The latter is probably the case. I think that in their eyes, as long as a child dwells in the womb of its mother, only what enters the body (food, semen) is able to exert any influence on it, and that outsiders can in no way affect it. And so, except for a few beliefs [833] with reference to food, the only precaution that is taken during the pregnancy of the mother is that the husband ceases having sexual intercourse with his wife so soon as her state is known with certainty, lest, so they say, the babe be injured. For the rest everything runs its usual course, and although such a large number of magical and other practices have come to my notice at every other period of the life of the Isneg, the period that precedes the birth of a child has so far proved to be completely devoid of any belief in the evil influence of one spirit or another.

843 824 In some places a woman who is pregnant for the first time, is believed to assure the good health of her babe after its birth, if she eats *azadi*, which is the fruit of a kind of tree that grows in the forest.

843 262 824 These are the articles of food forbidden to pregnant women which have come to my notice:

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the ginger at the foot of the ladder. If necessary, other herbs and ginger are always available to take the place of the abandoned ones.

At other places: the young mother goes to the river and takes a bath. Nothing is changed with reference to herbs and ginger, which she took along at the time of her ceremonial bath and which she continues to carry on her person afterwards.

With reference to the meaning of *mamáwa*: originally it may have been applied to any kind of ceremonial ablution; later on, it may have been restricted either to the bath of a woman after her delivery (Bayag), or to the ceremony performed after the death of a married woman (Abbil).

While the mother stays inside the house, the other inmates, men not excepted if necessary, take over her ordinary duties, such as fetching water, gathering vegetables, and so on. Bayag is the only place where the husband is forbidden to leave the house for a definite number of days, as has been explained before.

The husband does not sleep with his wife for from two to five months after the birth of a child; everything depends on the state of the mother and the strength of the baby.

Should it happen that Christian Iloko merchants from the lowlands come along to sell their wares, which usually consist of clothes, at the time there is a newborn babe in the house, the Isneg father will never fail to get a few strips of cloth as soon as his Iloko friends open their packs, and to burn these rags under the nose of the little one. This ceremony is called *rumidméd*, and not to comply with it is said to be *kaunáw* (bad, taboo). Such burning of cloth for magical and similar purposes is an almost universal custom all over northern Luzon. The Kankanay burn a piece of cloth and throw it outside through the door, at the same time mumbling a prayer, whenever one of their children is addicted to continual crying. The Iloko (Christians) burn cotton or rags not only at the birth of a child, but whenever somebody is sick in the house: they say that the smoke strengthens the breathing of mother and child or of the sick person, as the case may be. When bringing the little one to church for baptism, one of the attending group usually has a burning sliver of cotton in the hand and constantly keeps it as near as possible to the infant that has to be christened, at least if the priest does not object. If they know him to forbid such practices, they try to hide their diminutive torch in time before his coming, somewhere outside the building: the very offensive smell, however, rarely fails to betray them.

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tunate if it stopped at that, as the whole affair usually became a 684
casus belli.

This whole state of affairs tends very much to make one believe that solitary vice is considered as lawful and not at all forbidden to young men. One day while listening to a conversation among Isneg [177 833] boys, I heard them talk about flashlights, which at the time had a very great vogue and were very much sought after. The youngsters in question wanted such a light in order to find their way when going to have sexual intercourse with girls in the evening: this was literally what they said. But would they really dare do it so often as they seemed to imply? In many cases would it not be rather to indulge themselves in company with the girls, without always taking the risk of making them pregnant?

On a similar occasion I saw a young man stretch himself out upon [834] a heap of sand and mimick the conjugal act in the presence of several other young men who merely smiled at his behavior.

Would it be possible for young men to live chastely on such a principle namely, that the only crime in that line is making a girl pregnant? And this seems to be the Isneg view about the matter. With girls, I repeat it, the code is much stricter: they are allowed nothing. They should conserve their body pure and undefiled, even from the mere contact of young men. It is true that the only punishment, in case of pregnancy, would be a severe scolding, but their conduct is censured whenever something untoward happens, and besides the ultimate result, that of being rejected as a prospective bride by any decent young man, must certainly serve as a powerful deterrent.

"Honesty is an imperative virtue for every Isneg. 'Stealing should 577
be loathed by all right-minded people. Never touch the property of 421
others, do not take what does not belong to you. Why should you 685
covet your neighbor's goods? Did you work in order to obtain them? Would you like others to rob you of the fruit of your labor? Another man's property should always be safe in your hands. Never allow anybody to suspect you of being dishonest; a thief is branded with an indelible mark that will make people distrust him at his mere approach. Never destroy the property of your neighbor; you have no right to do so: revenge would quickly follow your rash deed. If you find something that does not belong to you, give it back to the owner, it is still his, unless of course you know positively that it has been abandoned. Should the owner find his lost goods hidden in your